

*Young Abel Dead, yet Speaketh.*

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A

S E R M O N

Occasioned by the Death of Young

Mr. DANIEL OLIVER,

Delivered at the South Church in Boston

Sept. 10th. 1727.

Being the first Lord's Day after the Surprizing Tidings  
came of His Dying of the Small Pox in LONDON,  
July 5th. as He was Finishing His Travels, and Re-  
turning to His Friends and Country.

By THOMAS PRINCE, M. A.

And One of the Pastors of the South Church.

Prov. V. 7. *Hear Me now therefore, O ye Children.*

Isai. LV. 3. *Hear, and your Soul shall Live.*

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A  
S E R M O N

Occasion'd

by the Death of Young  
Mr. Daniel Oliver.

HEB. XI. --- 4

*He being Dead, yet Speaketh.*

**A** Short, surprizing, but instructive Sentence ! ---- And in Discourfing on it, I shall First confider it in *It felf* alone ; and Then raife thofe *Observations* from it which it moft fairly offers.

I. *Confider it in ITSELF alone.* ---- And here are three things,

1. The *Person* mentioned.
2. His *Death*.
3. and laftly, His *Speaking* after it.

1. *The PERSON mentioned.* ---- And this is *Abel*, one of the hopeful Sons of our Father *Adam*.

Even in his Bloom of Youth He appears to have refifted the ftrong Temptations round about him. He liv'd a blamelefs, regular and righteous Life. Both his *Person* and *Services* were very grateful

to the Holy GOD. And his Conduct was a lovely Pattern to the Age wherein he lived.

By the IV of *Genesis* and the 25th, He seems to have been very much his Parents Hope & Comfort in his Day ; and to have been particularly dear to his tender Mother. It there appears, he had a large Place in her Affection, as he well deserved ; that her Heart and Expectations were much set upon him ; and she remember'd him with lasting Sorrow. Tho' indeed she after comforted her self with her other hopeful Offspring, which GOD was pleas'd to raise up for Her in the stead of her beloved and deceased ABEL. For,

2. He is said to be DEAD. ---- And by the same Verse it seems, He deceased in his Troublesome Age, without Posterity, and while unmarried.

Whither his Name was given him by his Parents at his Birth or Death, is utterly uncertain. If it were the former it seems to have been Prophetick : or at least his Dying in the Flower of Life was exactly answerable to the Meaning of it.

For ABEL is an Hebrew Word that in the Noun signifieth Vain or Vanity ; and in the Verb---He is Vain or Vanity, or vanisheth away. ABEL, says a Learned Man, is as much as to say, a vain thing ; i.e. either what has scarce any Being, or as a Puff of Breath out of the mouth of an Infant, quickly ceases and disappears \*. It is the same Word which is so often used in Eccl. I. 2. Vanity of vanities, vanity of vanities, all is vanity. For in the Hebrew it is --- Abel Abelim, Abel Abelim, all is Abel.

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\* *Pagrin & Mercer Lexic.*

And as this is both here and elsewhere ascribed to *All things under the Sun* in General ; so to the *Children of Men* in Particular, in diverse other Places. So Psal. CXLIV. 4. *Man is like to ABEL,* which we render *Vanity*: *His Days are as a Shadow that passeth away.* So Psal. XXXIX. 5. *Behold ! Thou hast made my Days as an Hand-Breadth, and mine Age is as nothing before Thee ; Verily every Man at his best State is altogether ABEL ; i. e. Vanity.* And so at the end of the 11th v. *Surely every Man is ABEL ; or Vanity.*

The Word also signifies a *Vanishing*, and this very quickly ; † as also a *Breath* or *Vapour* ; ‡ And so I find the *Syriack* renders it in the three last mention'd Places. || And perhaps the *Apostle* may allude to this when he says --- Jam. IV. 14. *For what is your Life ? It is even a Vapour, that appeareth for a little Time, and then vanisheth away.*

Just so did the promising Life of ABEL. He appeared as a Vapour ; as visible and fair to the Eye as the rest of Men : But his Appearance here below was but for a little Season, especially compar'd with others : He quickly vanished ; And his surprized and affected Parents had soon a sad Occasion to cry out *Vanity* on his Appearance with them, and on all the Prospects and Hopes he gave them of Comfort in him. They were vain & empty things that were very gay and pleasant in their View, but quick expired and came to nothing.

His early Death was a very great and publick as well as private Loss, attended with many pungent

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† Buxtorf Lexic Rab, & Alberti Lexic Noy.  
‡ Buxtorf & Castellus. || Bib Polyglot.

aggravations, an heavy Stroke to his pious *Parents*, and bitterly lamented by them. And the *Decease* of this their hopeful Son was no doubt the more affecting, as it was very *sudden* and *surprizing* to them. He went out Well : But he came not home at the time expected : But alas ! instead of Him, came the amazing Tydings, that he was Dead, and vanish'd from their sight for ever.

And now as *DAVID*, at the Surprizing News of *Absalom's* Excision, with an Anguish inexpressible, cried out --- O ! *My Son Absalom ! my Son ! my Son Absalom ! wou'd to God, I had died for Thee ! O Absalom ! my Son, my Son !* So methinks we may hear our *first Parents*, at the amazing Tydings of the Death of *Abel*, with an equal Agony, cry out, in the forementioned words of *SOLOMON* --- O ! *Abel Abelim ! Abel Abelim ! all things on Earth are vain and dead as Abel !*

And thus did our *First Parents* very early taste of one of the most bitter Fruits of their Sin and Fall. They must indeed die themselves in a little time : But before they come to this, they must find how evil a thing it is to forsake the *LORD* : They must meet with a great Variety of Grievs and Miseries : They must see the Triumph of Death over one of their dearest and most hopeful Offspring : They must needs *First* know what a grievous thing it is to be bereav'd of lovely Children ; and what an exceeding bitter Cup they had in this respect provided for their Posterity in all their future Generations.

ABEL then was Dead even before his Parents, and in his *Truthful Days*. He quickly left them to bewail their heavy Loss and Disappointment in Him, and to show the World the Lamentable Fruit of their Apostacy from the Blessed GOD.

But still

3. 'Tis said, that He being Dead, yet SPEAKETH.

He was not only speaking after his Decease in the Days of his Surviving Parents, or in that Age that knew Him; but even also in the very Age wherein our Apostle writes concerning Him: He yet speaketh; \* or he being Dead, is yet a Speaking. And so he may be said to be, even to this very Day.

But how is ABEL said to Speak, when he is Dead and vanished?

To this I answer---

(1.) He speaks by the lovely Example of his preceding Life. †

This is neither yet forgotten nor unrecorded. Tho' Abel be deceased; His living Example still survives him: It still subsists in the Minds of Men. And lovely Examples are the most speaking things that can be. They reprove our Vices; they charm us with their Virtues; and they very powerfully invite and urge our Imitation: and this not only while they live before our Eyes; but even as long as they are remembered by us.

\* Βι λαλειται. † De Dieu in Pol Synopf.

(2.) He also speaks by the *Mouths of Others* who tell of his Virtues with Esteem and Honour.

He speaks as He is yet *spoken of* to his Commendation. † And so the Word is often used, both in the New Testament and other Writings. He not only lives in the grateful Memories of Men ; But he is also conversant in every Mouth : they still speak of his living Virtues, and mention him with Praise. ||

(3.) and lastly, He significantly speaks even by his Death it self; and especially by the *Earliness* thereof.

He thereby plainly tells us, that neither Righteousness nor Youth, nor the Love, Desires or Prayers of the most tender Parents, can preserve us from it. That there is no Dependence on the Lives of the most desirable and hopeful Children : That even these may dye in Youth as well as others : But then 'tis wise and happy for them, that by a sober, righteous and pious Life they prepared for it, as ABEL did. In fine, that our Expectations from things below are vain ; and when we expect most from them, we may be at once surprizingly disappointed : they may in a moment vanish, and all our fond and pleasing Hopes cut off for ever.

Such things as these, and many more, does ABEL speak, and is even yet a speaking by his early Death. He not only spoke them to the contemporary Generation that surviv'd him, but even to Us who read and hear of his early Death and Virtues.

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† λαλειται, voce media vel passiva. || Variū in Pol Synopsi.

*Young Abel Dead, yet Speaking.*

And hence we may by the way observe, of what advantage 'tis to put on record such affecting Histories. The Speech of ABEL wou'd have been lost for ever as to *Us*, and we had never heard Him utter these profitable Lessons, if his virtuous Life and early Death had not been recorded.

But are there not *Other Young & hopeful Persons*, who being Dead, yet speak as well as ABEL?

Yes alas! there are many such in every Generation. There is a Cloud, a great Host, a Multitude of such affecting Speakers. They are continually going off and adding to ABEL's Company: they unite in speaking the same things with him even to us: and as their Number still-increases, their united Voice grows louder: and so we shou'd perceiue it, if our Ears were not miserably deafened with the perpetual Noise of earthly Businesses and Clamours.

We therefore now proceed in the

II. Place, to *Those INSTRUCTIONS which our Text*, in consort with like Instances in every Age, conspires to give us.

And here are these three Things?

1. It pleases the Sovereign GOD to favour and distinguish some of the Race of Men with *Hopeful Children*.

2. He yet sometimes takes them away by Death in their *Early Days*.

3. and lastly, When they are Dead and vanish'd, yet they *Loudly speak* to their Survivours.

*Young Abel Dead, yet Speakes.*

*I. It pleases the Sovereign GOD to favour & distinguish some with HOPEFUL CHILDREN.*

It would take up all our Time to run thro' all the Instances of this in Scripture. Nor is there any need in order to confirm our Observation. There have been Multitudes of Instances in every successive Age and Nation where the Gospel has been preached, even down to this very Day: and thro' the abounding Grace of GOD among us, our Eyes have often seen this particular Favour given either to Our selves or Others.

With the most humble Admiration, Let us briefly contemplate the Grace of GOD in this Affair: And while we do it --- not to us, not in the least to us, but to Him alone ascribe the Glory.

That the *Children of Wicked Parents* shou'd be like themselves, is so exceeding natural, that we can expect no other. For here there is both Inclination inwardly to move them, and Example outwardly to concur and draw them. And how can they help aspiring to copy after Those who appear to love and take care of them above all others; when they also find it to be their Interest to imitate & please them, and this agreeable to their own Propensities ?

But alas! How many *Parents* eminent for *Piety*, have had the most pungent Sorrow of very *wicked Children*; notwithstanding all their Care and Pains, their Examples, Admonitions, Prayers, Tears, and every Method taken to induce them to be Religious! --- a most mysterious and afflictive Dispensation! --- and there's scarcely any thing on Earth that can affect the Heart of Man with such Distress and Agony! And O! that the *Children of pious Parents*

*Young Abel Dead, yet Speakes*

*Parents* might be sensible of this --- that if they have any Affection or Value for them, they wou'd not grieve and pierce the Hearts of those who love them as their own Souls, but rather do all they can to comfort them in this great matter.

I might easily inlarge on this ungrateful Subject. But I must hasten to consider, that thro' the Sovereign Grace of GOD, some *other Parents* have been distinguished with *Hopeful Children*. And even indeed some *wicked Parents* have had this surprizing Lot ; but to their own confusion Here, if not their dreadful condemnation another Day. And this no doubt to show, that GOD is absolutely free & sovereign ; that He is not confined to the Line of pious Parents, tho' He usually prefers it ; but may choose and favour whom He pleases. He will be Gracious to whom He will be Gracious, and shew Mercy to whom He will shew Mercy.

However, to honour his pure Religion, and to encourage *his People* and their earnest Prayers, Hopes and Labours for their Children ; He *more frequently favours them* than others with an *hopeful Offspring*. And if we heartily desire to have our Children Good ; the most likely way is to be Good Our selves. By becoming Religious we happily bring them into the Covenant, which is the usual way of Grace : And by bringing them up in the Nurture of the LORD, and accompanying our earnest Prayers with our lovely Lives ; we are most like to draw them both to admire and imitate our Virtues. The Blessed GOD is herein greatly pleased with us : and we therefore take the fairest Course to obtain his special Blessing for those pleasant Creatures whom we are training up to love & serve Him.

Such

Such pious Parents are therefore often favoured with an hopeful Offspring. GOD is pleas'd to encourage them with a gracious Motive, *Prov. XXII. 6.* And He usually grants his Blessing to their wise Endeavours. He commonly first inspires into the tender Children an *high Esteem* and *dear Affection* for their pious Parents : and this is the fruitful Source of every other Virtue. For this inclines them to admire their excellent Examples, to see the Goodness of their discreet Instructions, and in their Turns endeavour to be like them. The contrary Speech and Carriage of the Vicious will from hence become disgustful : their Temptations will therefore loose their Influence: and the Youth will choose to imitate their more lovely Parents, to observe their Counsels, and to grow more dear and delightful to them.

In short, the Language of their Parents is that in *Prov. XXIII. 15.* *My Son ! If thine Heart be Wise ; my Heart shall rejoyce, even mine : yea my Reins shall rejoyce, when thy Lips shall speak right Things ! Hear thou my Son, and be Wise ; and guide thine Heart in the Way ! The Father of the Righteous shall greatly rejoyce ; and he that has a wise Child shall have Joy of him : thy Father and thy Mother shall be glad, and she that bare thee shall rejoyce.* And as this is the moving Language of their pious Parents ; the grateful Children are equally affected & impressed with it. Inspir'd with a Desire to please them, they think they can never do too much to return their Love and to increase their Joy.

O delightful and hopeful Offspring ! O happy Parents ! Blessed are they that bare such Children ! They are your Joy and Crown already : and they attract the Eyes and Love of others. They raise  
our

Our lively Expectations: They are the pleasing Hopes of the rising Age--- To support Religion, and to serve their Country, when their Parents Heads are laid in the silent & inactive Grave.

But O alas! How forward are our Expectations! and how vain our Hopes--- when in the

II. Place, GOD *sometimes takes away even such as these by Death in their Early Days.*

They are some of the most Desirable, that we cou'd wish to Live, both for the Glory of GOD, and for the Good of the *World*. They are endow'd with excellent Accomplishments to serve their Generation: and they have given a pleasing Specimen of what a useful Life they wou'd have liv'd, if they had continued longer. They have gain'd the Love of all about them; and we can't tell how to Think, but that all *this Preparation* is for a long Train of Service in Times to come.

But alas! when they have employ'd and spent their Younger Age to qualify themselves, are compleatly form'd for Business, and just are entering on the Publick Stage of Action;--- They must Proceed no further, They are taken away, and all their fine Accomplishments are lost to us for ever! They must only just appear, to show their Virtues, and raise our Hopes; and then must vanish! Their Days must be as *Grass*: Like the *Flowers* of the Field they must but open to our Eye and Flourish, and then the Wind blows over them, and they're gone, and the Place thereof shall know 'em no more,

The *Places* where they liv'd cou'd no more spare them than their *Parents*: The most ardent Desires

and Prayers of their Friends & Relatives for their precious Lives must be denyed: their earnest Expectations must be disappointed: their Cares, Pains, Expences and Projections for them, must come to nothing: their pleasing Apprehensions of future Comfort and Delight on Earth, must vanish: and their most desir'd Enjoyments must, against the strongest Passions and Affections, be ravish'd from them. And even all this --- while Multitudes of worthless and wicked Children, the Shame & Sorrow of their Parents, and the Corrupters of their Age, are still continued. --- *O! the Depth of the Riches, both of the Wisdom and Knowledge of GOD! How unsearchable are his Judgments! and his Ways past finding out!*

Unbelief and Ignorance are upon this Occasion, ready to cry out. --- **LORD** wherefore hast Thou made these hopeful Youths in vain? in vain adorned them for that Delight & Love on Earth, which they are never to enjoy? in vain accomplish'd them for that special Service Here, which they are never to Perform? --- *Or may we humbly search into the deep and awful Mystery of this Divine Dispensation?*

What if this be only to give a Glimpse of the adorable Sovereignty & Perfections of that absolutely Blessed GOD; who can as easily & in a moment make a World as not, to show his Glory, & then in another moment make it vanish? So He causes the blazing Meteors of the Heavens to brake out & glare with an admired Brightness, to show his Power and raise our Wonder; and then in a moment vanish, and not leave the least Track of their Subsistence after them. So He bringeth the Princes to Nothing: He maketh the Judges of the Earth as Vanity. --- *blow*

*Tung Abel Dead, yet Speaketh*

*eth upon them, and they wither : and the Whirlwind  
taketh them away as the Stubble. Isai. XL. 23, 24*

Or, what if this be to show his boundless *Fulness*  
and *Magnificence* ? That He has not any need or  
want of any Creatures, or their most excellent  
Powers to serve Him. So He every Day, in a most  
curious and amazing manner, Forms even Millions  
both of *Brutal and Humane Creatures* ; whom again  
He crushes before the Birth, and never suffers to  
see the Light : that so with awful Reverence Others  
may clearly see that *The Inhabitants of the Earth are*  
*but as Grasshoppers to Him* ; that *the Nations are as*  
*a Drop of the Bucket, and are counted as the small*  
*Dust of the Balance* ; yea that all Nations are be-  
fore Him as Nothing, and are counted to Him even less  
than Nothing and Vanity. *Isai. XL. 15-23*

Or what if all this be rather to give his People,  
both the *Children and their Parents*, a special Op-  
portunity for the glorious Triumph of their *Resigna-*  
*tion to Him* ?

How hard a thing is it, for the lively *Youth*, that  
has just begun to taste of *Earthly Delights*, has his  
Relish strong, and his Prospects gay & promising ;  
in his very Entrance into These -- to Resign his  
Life ! And this especially, if he be one of a  
reputable Birth, of raised Figure, that has a Store  
of Riches either in Hand or in Reversion, has the  
Respect and Love of all who know him, and all  
the pleasing Views that can be of *Earthly Happi-*  
*ness*. I might mention several other aggravations  
--- such as having travelled abroad, and finish'd  
his Accomplishments, in a foreign Land, and about  
Returning to his dear & longing Parents ; --- And  
Then to come into the Views of *Death*, and give up

all at once! ... O! how hard! ... how difficult! ...

But if by the Grace of GOD, the Youth can do so, if he can offer up so dear a Sacrifice; O! How exceeding acceptable is this to the Sovereign GOD! How Glorious the Victory over Nature! What a wonderful and delightful Spectacle to the Holy Angels! With what Speed & Pleasure will they transport the resigned Spirit to the Seats of Bliss above! and with what abounding Joys & Welcomes will it be received There! ... Such a Sacrifice and such a Triumph is highly worthy of all that we can have to offer. It is most highly worth the while to have every Accomplishment & Prospect, if it were for nothing else, that we might Dye in Youth, and have such a precious Offering to make to the Glorious GOD.

And for the same Reason, it is fully worthy of all the Affections, Cares, Pains, Expences, Labours, Desires and Hopes of the most tender Parents; that They may also have Occasion to Relinquish the dear and blooming Youth to HIM. It is worth the while to have such lovely Children, if it were for nothing else, that we might have such precious Things to yield up to HIM! and the lovelier they are, and the dearer to us, the greater is our Triumph over our own Affection for them, the more Precious will He esteem our Present, and the more delightful is our Offering to Him.

Or lastly, what if all this be, To take us off from too much admiring and loving the nearest and pleasantest of Creatures; to remove our Dependence from them; and to raise our Minds up more to that Unchangeable, All-sufficient and most Glorious

BEING! Whom we can never love or admire enough, never enough depend upon! who can never fail or disappoint us; but will infinitely more than answer our most raised Expectations.

However, when the Clouds and Darkness that are round about the Throne of GOD, have come down and cover'd us, and cast an impenetrable Mist on these Transactions; we must yet fall down, admire, adore Him, for the surpassing Reach of his Intentions in them. We must yet Believe, that He orders all in perfect Wisdom: that in all the Mysteries of Providence, He is ever wisely carrying on his Good and Great Designs in the most proper Ways; that His Covenant is well ordered in all things, and sure and everlasting: that He is ever mindful of it: and that He is all the while advancing both His own highest Glory and His People's highest Interest; as the united View and End of all.

But when our Hopeful Children Dye; Do they miserably vanish? Are they gone away into perfect Silence? Have they quite left off speaking to us, and this for ever? They are Dead indeed to all things here below, and are disappeared from the Sight of our Bodily Eyes.

III. and lastly, When they are thus Deceased and vanished, they yet SPEAK, and this aloud to their Survivors.

Their imaginary Pictures live and dwell as dear and precious in our lasting Memories. In our lively Minds they constantly appear. And O! how vainly do we raise up and view those shadowy Imaginations in us; that we may painfully remember what we Lost, and renew our Sorrows.

But

But instead of this vain Amusement, which is only like to hurt us; we should rather apply ourselves to *Hear their Voice*, which is like to comfort us, and turn to our greatest Benefit. And here

1. They yet speak by their *Lovely Lives*. And  
2. By their *Early Death*.

1. *They yet speak by their LOVELY LIVES.*

Did they resist Temptations, refrain the Company of the Vain and Wicked, and honour and esteem the Good? They thereby instruct & quicken us to Do so likewise. Or were they full of Love and Duty to their Parents, chaste and sober in their Words and Actions, Fair and honest in their Dealings, Diligent in Business, Faithful in their Promises, Kind and courteous to all about them, their Examples teach us to Be so likewise. Or lastly, were they Fearful to displease the Blessed GOD, did they constantly attend religious Duties, and did they mostly square their Lives according to his *Holy Word*; their Examples are our loud Instructors. They now reprove our loose, irregular & careless Lives; and unless reformed, will hereafter rise up in Judgment to condemn us. But then

2. *They yet more awfully and loudly speak by their EARLY DEATH.*

What a dreadful and surprizing Sound did *This* first make in our astonished Ears! What more piercing and awakening noise to strike the Soul than that, — *The Hopeful Youth is Dead!* — And 'tis all one to us, whether he tells the Shocking News Himself, or speaks by others. What is then the Language in which he speaks by such a great and  
awful

awful Change, but *This* --- ‘ O my Friends ! I am  
 ‘ on Earth no more ! my *Body* is utterly bereav’d  
 ‘ of Life and Sense, and my immortal *Soul* is now  
 ‘ Launch’d out into *Eternity* ! My Eyes are clos’d,  
 ‘ my Ears are shut to Earthly things for ever !  
 ‘ Mine Eye shall see Good no more among you :  
 ‘ and the Eyes of them that have seen me, shall  
 ‘ see me no more ! Yea my *Flesh* is cloath’d with  
 ‘ Worms and Clods of Dust : my *Skin* is broken  
 ‘ and become loathsome ! And as the Cloud is  
 ‘ consumed and vanished away ; so I am gone  
 ‘ down to the Grave, and shall come up no more :  
 ‘ I shall return no more to my Father’s House :  
 ‘ nor shall the Place which has known me, know  
 ‘ me any more !

This is what he tells us of his *awful Change* ----  
 But O ! Go on Thou *Unembodied Spirit*, and Pro-  
 ceed to let us know *What a kind of World* it is, Thou  
 art transported to, and *What Thou hast gotten* by  
 all thy Prayers, thy Fear of GOD, thy Honour-  
 ing thy Parents, and thy lovely Life in thy Youth-  
 ful Days ! ---- And don’t we hear Him speak such  
 things as these --- ‘ O ! I find that in Fearing  
 ‘ GOD there is a great Reward, a glorious Recom-  
 ‘ pence, inexpressibly transcending all that I could  
 ‘ on Earth imagine ! My Prayers are infinitely  
 ‘ more than answered, and so are all the earnest  
 ‘ Cries of my Parents for me ! And tho’ my Days  
 ‘ are cut short among you ; yet I am enter’d into  
 ‘ an endless, happy Life, a Length of Days for-  
 ‘ ever in *This Blessed Place*, which is the truest Re-  
 ‘ gion of the Living, and which the LORD my GOD  
 ‘ according to His Word has given me ! a Region  
 ‘ full of perfect Purity, Light and Love : where  
 ‘ Mortality is swallowed up of Life : and where  
 ‘ are Glorious Mansions and Inhabitants, and Joys  
 ‘ for ever !

Thus

Thus may we well perceive our Dutiful & Hopeful Youth a speaking, even when Dead & vanish'd : And thus may we hear Him speaking of *His own Condition*. But O ! has He nothing to say to us concerning *Ours* ? Yes ! --- He speaks to *All that knew Him*, He speaks especially to *Young Ones*, and to his *Surviving Parents*, and other *Kindred* also.

1. *He yet speaks to Us All, and tells us ---*

O ! 'tis a sinful, mean and wretched World you dwell in. It is full of Snares & Dangers : It is unworthy of your Portion ; It is good for nothing, but to improve for GOD the little time you have it, and to Resign to Him when He calls you to it. You live in Dying Bodies : But you have immortal Souls like mine, that are hastening on to the Eternal World. Your Lives like mine on Earth, are as a thin, uncertain Vapour, that for a little while appears, and will quickly vanish. You have now your precious Time of Trial : But it will soon be over ; and you must Dye as well as I, and come to Judgment. Your Lives are so extreemly frail, that a single Day or Hour may bring you to it : and if then you be not Prepar'd ; you must inevitably go down to Hell, to Hell for ever. I have had an amazing View of that dreadful Place, while I was carry'd up to Heaven. O ! it is a fearful and tremendous Brink you live on ! and what shall it Profit you, if you shou'd Gain the whole World and loose your Soul ? or what will you give in Exchange for your Soul ? O ! there's Nothing, not Ten Million Worlds can make Amends for the Loss of *This* ! O then, Do not run the most desperate Venture a Moment longer of *Losing it*, and this for *Ever* !

and T

But

But whatever you Do, make haste to secure this  
 dearest & most precious Thing ! O-Let not this  
 vain World deceive you : Pursue it not with  
 the greatest Earnestness, as your chiefest Portion :  
 While you are in the eager Chase, you may in a  
 moment drop down into the Gulph below ; and  
 then what Good will all your Earthly Treasures  
 do you ! O then, Take off your inordinate Af-  
 fections from them, and lift up your Eyes and  
 see and chuse this Glorious Portion I Possess, and  
 which never shall be taken from me. O ! now Re-  
 nounce your Lusts, and give your selves intirely  
 to GOD thro' CHRIST for ever. Receive this  
 Blessed Person in all His Offices, and Rely upon  
 Him as your All-sufficient Saviour ; as a Person  
 worthy of your highest Love, that will ever  
 raise your growing Wonder, and give you satis-  
 fying Delight for ever. O ! Redeem your pre-  
 cious Time ; improve your Talents ; and make  
 it your continual Business to Please and Honour  
 Him : To Promote His Kingdom, to Do His  
 Will ; to endure Chastisements, and have Com-  
 munion with Him. --- So shall you come at length  
 to Behold his admired Glories ; to view his Love  
 and Smiles with continual Transport ; and to be  
 satisfied, ravish'd and even amazed in your being  
 Filled with his Divine Likeness.

With such Words as these He speaks to *All in*  
*General.* ---- But,

2. *He speaks yet more especially, to the Youth a-*  
*mong us.*

He being a *Youth* when He departed from us ;  
 He was especially acquainted with the Inclinations,  
 Prospects and Pursuits of Youth, their peculiar  
 Snares and Dangers ; and from his own Experience,

I

He

He therefore knows especially how to speak to *Them*.  
 And O ! *Young Ones* ! I beleech you now attend,  
 and Hear Him speaking loudly to You ---- ' To  
 ' You O *Young Ones* do I call, and my Voice is  
 ' to the Sons of Men ! ----

' By my self you see that you may Dye in Youth,  
 ' notwithstanding all your airy Hopes & Expecta-  
 ' tions. Your Childhood and Youth are Vanity.  
 ' Your Youthful Hearts are Evil, full of Evil, and  
 ' this continually. You have many Youthful Plea-  
 ' sures to Pursue, and many Youthful Lusts to Gra-  
 ' tify. Alas ! You are exceeding Prone to set  
 ' the Evil Day of *Death* at a great Distance from  
 ' you ; and then to please your selves with the  
 ' vain Presumption, that it is as far from you as  
 ' you would have it : and then you freely give a  
 ' Loose to Earthly Joys and Pleasures. But O  
 ' Young Man ! Rejoyce Thou in thy Youth as much  
 ' as thou wilt, and Let thy Heart cheer Thee in  
 ' the Days of thy Youth ; and walk in the ways  
 ' of thy Heart, and in the sight of thine Eyes ! --  
 ' But know Thou, that for all these Things GOD  
 ' will bring Thee into *Judgment* !

' It is but a little while since, I was as well as  
 ' You ; as full of Life, of Health, of Cheerfulness ;  
 ' as full of pleasant Prospects and Expectations : I  
 ' had as much of Earthly Things in View as almost  
 ' Heart cou'd wish : and I had as little Reason as  
 ' any among you, to suspect that all these pleasing  
 ' Scenes of Hope wou'd so soon be vanish'd & come  
 ' to nothing. Alas ! You can't be more assur'd  
 ' of a longer Life than I : and while you fondly  
 ' please your selves with groundless Expectations ;  
 ' you may be, before you are aware, surpriz'd with  
 ' the Snares of Death, and disappointed for ever.

' It

‘ It is true indeed, Tho’ GOD has pleas’d to  
 ‘ shorten my Life on Earth ; yet because I fear’d  
 ‘ Him in my Youthful Age, I have lost nothing  
 ‘ by it ; but made an happy Exchange of Earthly  
 ‘ Prospects for Heavenly Joys, and of uncertain  
 ‘ Hopes for Satisfying Pleasures at the Right Hand  
 ‘ of GOD for ever. And this is the wise & only  
 ‘ Course I wou’d now earnestly desire and counsel  
 ‘ you to take for your Eternal Safety. O ! Re-  
 ‘ member now your Great and Kind CREATOR and  
 ‘ REDEEMER, in your Youthful Days, before the  
 ‘ Evil Days of Sickness or of Death come on you,  
 ‘ or those distressing Times draw nigh when you  
 ‘ shall say you have no Pleasure in them. O ! now  
 ‘ Chuse the Blessed GOD in CHRIST, for your  
 ‘ Everlasting Father, and for the Guide of your  
 ‘ Youth. You will surely find it is the Best and  
 ‘ Wisest way to Take and Bore his Yoke in your  
 ‘ Early Days. O ! Forsake the Foolish ; and Fly  
 ‘ Youthful Luts ; and Live for ever.

‘ You may thereby loose some meaner Pleasures,  
 ‘ and expose your selves to some *Reproach* from the  
 ‘ *Vain* and *Wicked* ; But they are to be but little  
 ‘ minded : The Glorious GOD beholds them with  
 ‘ Contempt ; and their Triumphant will be short,  
 ‘ their Mirth but for a Moment. For every Jeer  
 ‘ of theirs, you have the Applause of *Angels* : while  
 ‘ the Great and Blessed GOD looks on and sees  
 ‘ your Patience with Approbation and Delight,  
 ‘ He’ll quickly give you the Dominion over them ;  
 ‘ and the more *Reproach* you suffer here, the  
 ‘ Brighter will He make your Crown hereafter.

3. and lastly, *To be sure He likewise speaks to his*  
*Surviving PARENTS and OTHER RELATIVES.*

His Voice is that which our Blessed SAVIOUR uttered when He was Parting from His own Below,  
 ----- *My Dearest Earthly Parents !* weep not now  
 for Me ; but for your Selves, and for your remaining Children ! I have no Occasion now for Tears or Sorrows ; and I am now above the need of Cries. I enjoy the Fruit of all your Cares, Expences, Pains, your Faith and Prayers for me ; I now reap their Harvest with a great abundance : They are infinitely more than answered. And as you offer'd them all to GOD, while you were bestowing them on Me ; you have lost nothing by them ; But as they all are turned to My Eternal Gain, They are likewise working out for You a vast Increase of Joy when we meet together.

O ! Do not therefore mourn for Me, as if you had no Hope ! But be exceeding Thankful for the Grounds of Hope GOD has been Pleas'd to give You. And now repair to the Everlasting Covenant ; cease your flowing Tears ; and Drink and be Refreshed with its abundant Consolations ! O Take off your strong Affection from me, which I have now no need of ; and lift up your Eyes and see That DIVINE PERSON cloath'd with Our Humane Nature : who is infinitely Fairer and more Lovely than any of the Sons of Men, and who Lives and Reigns for ever. See how He shines in this World of Light and Glory ! and how all the Saints and Angels Here are ravish'd n Him ! And Do You by Faith behold Him, till you forget your Sorrows and loose the Sight of Things below !

And O ! Let all my Relatives Prepare to Follow. Let them continually Remember that there is an inconceivably Happier World than That they Live in ; And let it be their Great and constant  
 Care

Care to make sure of it. Let them keep unspotted from that lower World in which they sojourn. Wherein I have failed in my Duty, either with respect to GOD or Man; Let them supply my Failings. Let them make Religion their chief Concern and Business. Let them serve their Generation according to the Will of GOD. Let them Do all the Good they can. Let them study to be Blessings to all about them. Let their Light so shine; that Others There may Glorify & Praise GOD for them; and that We may have continual Joy in Heaven among the Saints and Angels Here, from what They are Doing on Earth. Let them never be weary of Well-Doing. And let them continue Faithful to the Death; that they may obtain the Crown of Eternal Life, and We all may come to meet with Joy unspeakable and full of Glory Here; never to Part again, and never to Sorrow more.

This is some of the awakening Language of our deceased Abel! Thus He speaks aloud to Us! He speaks from the Eternal World! Such things as These He pronounces by me, and wou'd with his own Voice Proclaim, were He now to appear among us. And as He speaks by me --- wou'd the SPIRIT of CHRIST accompany them with His own impressive Power; They wou'd become the Voice of CHRIST Himself; with a mighty Efficacy they wou'd Pierce into your Souls and make You Hear and Live.

O that we might give our continued Attention to them, and not Forget them as the airy Sound is now about to cease: But let us always bear it: i. e. Habitually Remember, that these Great and important things concern us every Moment of our  
 Lives,

Lives, as much as we now think they Do, while we are Hearing of them in the House of GOD. And let us so Think of them, as by the concurring Help of the SPIRIT of Grace, we may be effectually excited, To give all Diligence to make our Calling and Election sure, that so an Entrance may be ministred to us abundantly into the Everlasting Kingdom of our LORD & SAVIOUR JESUS CHRIST.

There GOD Himself appears in this WONDEROUS PERSON, and unveils His Glories, and converses with His People in the most immediate manner. There He fully shows Himself their GOD and Portion, and clears up every Mystery to their perfect Satisfaction. There no Impurity or Sin shall enter; and there is no more Death, nor Sorrow, nor Pain, nor Crying. But all this vast and gloomy Train of things are pass'd away; and in their Room succeeds, a perfect Life of Immortality & undecaying Vigour, an Eternal Stream of pure Delights, a Fullness of unmingled Joys, an absolute Assurance of their Perpetuity. And there all the Heavenly Hosts congratulate and triumph in their mutual Happiness, and unite in their Acclamations of Praise to GOD, the Free Original of all, for Ever.

F I N I S.

20 JY 64

# An ACCOUNT of the Deceased,

From the *Weekly News-Letter*. Corrected.

BOSTON, Septemb. 7. 1727.

ON the last Lord's-Day, the 3d Instant, arrived here Capt. *Shepardson* in about Seven Weeks from *London*, with the very sorrowful and surprizing News of the Death of Mr. DANIEL OLIVER, Jun. of the Small-Pox there : Which is greatly Lamented among us.

He was eldest Son of the Honourable DANIEL OLIVER, Esq; of this Town. Was Born here on *January 14. 1703, 4* Enter'd *Harvard-Coll ge* in 1718. Took his Degree of Batchelor in Arts, 1722. of Master in Arts, 1725. And applied himself to Merchandize ; for which He had an excellent Genius and Ability. He set sail from hence for *London*, May 10. 1726. Travel'd into *Holland, Flanders* and Part of *France*, and returning to *England*, visited several Parts of the Kingdom : And having just finish'd his intended Travels, and Preparing to come Home ; was taken ill on Monday *June 26*, Died on Wednesday *July 5th*, in the 24th Year of his Age, and was the next Day decently inter'd in a Vault under the Church in *Fenchurch-street, London*.

He was a Young Gentleman of great Hopes. Of a lively, active and pleasant Temper : Full of Duty & Affection to his Parents : Modest, Free and Innocent in Conversation : Had preserv'd a blameless Reputation, and gain'd the Love of all that knew him in his native Country : And by diverse Letters we are well inform'd, that by the Help of GOD He maintain'd his virtuous Character Abroad. One writes, " That in his whole Conduct He " never saw any thing unbecoming the Christian : That He tho't " He could plainly see the Advantages of a religious Education, " which had made so good an Impression, that a Tincture of it " run thro' all his Behaviour : That with Pleasure He observ'd " the Stand He made against the Temptations and Wickedness " of the Age & Town : That from his being first taken Ill, He " was much compos'd and in a good Frame, and continued so in his " Intervals to the last : And that the Esteem He had gain'd when " Living, was seen by the Respect shown him afterwards, being " lamented by all his Acquaintance.

In fine, His short Life was a worthy Example of a wise and virtuous Conduct, to the Youth of his native Country, both at home and abroad : and his immature Death is an affecting Instance of the Uncertainty of their Earthly Prospects and Expectations. And may they be so wise & tho'tful as this Young Gentleman appear'd to be, even in the Hight of his Health and Chearfulness. For the Evening before He was seiz'd, in Company with a Friend of his, He desir'd a Sermon might be read on those important Words of our LORD, in *Mat. XVI. 26*. *For what is a Man profited, if he shall gain the whole World, and lose his own Soul ? or what shall a Man give in exchange for his Soul ?* And in the Reading, Mr. Oliver made many just and serious Remarks, which his Friend writes word, He shall never forget.

# AN ACCOUNT OF THE DECEASED

From the Public Records of the City of Boston.

BOSTON: Printed and Sold by J. B. LEECH, at the Sign of the Anchor, in the City of Boston.

Of the last of the said City of Boston, who died on the 10th of the said Month of May, 1764, at the age of 70 years, and was buried on the 11th of the said Month of May, 1764, in the Church of the said City of Boston.

Which is a true and correct Copy of the original Record, as the same is now kept in the Office of the said City of Boston, and is hereby certified to be a true and correct Copy of the original Record, as the same is now kept in the Office of the said City of Boston, and is hereby certified to be a true and correct Copy of the original Record, as the same is now kept in the Office of the said City of Boston.

Witness my hand and the Seal of the said City of Boston, this 10th day of the said Month of May, 1764.

20 JY 64

And I, the said J. B. LEECH, do hereby certify that the foregoing is a true and correct Copy of the original Record, as the same is now kept in the Office of the said City of Boston, and is hereby certified to be a true and correct Copy of the original Record, as the same is now kept in the Office of the said City of Boston.

In Witness Whereof, I have hereunto set my hand and the Seal of the said City of Boston, this 10th day of the said Month of May, 1764.